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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XL I

JACKSON, MISS., February 7, 1924

NEW SERIES  
VOLUME XXVI No. 6

Dr. I. P. Trotter moves to Winona and will serve nearby churches and the church at Crenshaw.

Eighteen years in the state prison was the sentence given a man in Alabama recently for lynching.

The church at Sardis has called brother B. C. Cook who accepts and will begin at once, going from Coffeeville.

Brother E. T. Mobberly says Gipse Smith told him it was all a mistake about his moving from Jackson. So there you are.

After a sermon on Baptism, Dr. J. F. Norris baptized 200 people at the First Church, Ft. Worth, on a recent Sunday night, in the presence of 5,000 people.

The church at Florence has secured Pastor L. I. Thompson from East Moss Point who will give half time to Florence and one Sunday each to Dry Creek and Star.

Pastor A. F. O'Kelley of Hazelhurst will preach in the meeting in his own church beginning March 19th. The song service will be conducted by Mr. J. W. Jelks of the Home Board.

A millionaire bootlegger, Remus of Cincinnati went in a private car to Atlanta and then doffed his diamonds and gay garments for the usual federal prison clothes which he is sentenced to wear for two years. Eleven others, friends of his also were admitted to terms of various lengths. It can be done.

The Committee from the Legislature which visited the State Industrial School and Home at Columbia reported it badly overcrowded. They said "We consider this one of the greatest institutions for good ever created in Mississippi." Also, "With reference to the Superintendent and the assistants who are responsible for the proper management and the results to be obtained from this institution, we feel safe in saying that their equal would be very difficult to find."

The Committee investigating the home for feeble minded reported to the Legislature that a mistake was made in locating the institution in Jones County, and recommended that it be moved to the grounds of the Hospital for Insane at Jackson. They say that the benefits now being derived are not at all commensurate with the expense and that the enterprise ought to be abandoned or proper provision made for 5,000 inmates in a new location. They commend the work of the superintendent, but he is handicapped.

We rejoice with Pastor Gaston W. Duncan and congratulate the church at New Albany. While building a \$60,000 church, they increased their local budget for current expenses by \$900, and they are putting the Baptist Record into all of their more than 200 homes. They propose to round up and round out their 75 Million pledges this year and they believe the Baptist Record will help them to do it. The Regional Conference in the interest of the campaign will meet with this church March 11-12. They propose also to standardize the Sunday School and have begun with a fine class of 20 workers taking the Normal Manual.

Pastor T. L. Holcomb rejoices that his church at Sherman, Texas, has paid off a \$35,000 debt. Two young men were licensed to preach and made their maiden efforts Sunday. The sun shines bright on all their work.

The Baptist Record in every home by February 29th is a worthy aim for every pastor. The price is \$1.50 a year when put into every home; \$2.00 to individual subscribers. It is worth more than the price.

The State Board has authorized the Baptist Record to employ a circulation manager. But we are appealing to pastors everywhere to set themselves to the task and save the Board this expense. We shall determine by the results of our February appeal to pastors whether it will be necessary to employ this man. Pastors can save the Board \$3,000.00 a year by leading their people to subscribe for the paper.

This work cannot be done without the pastors' leadership. If it fails, it will be because they have not laid hold on it with determination. Little has been done this year. May we count on you for your best for February?

R. B. GUNTER,

Business Manager.

It is a mistaken notion that it is only in the country churches that unenlisted people are found. The city churches often have numbers that know no more about the denominational work than a sparrow knows about Sunday School.

The Religious Herald virtually says that the reason the Atlantic Coast states have fixed the percentage in which their contributions shall be given for 1925 is that they do not like the way other states gave their money. If this seesawing begins, how are we going to co-operate in the future in any Southwide program. This looks like going back to the every fellow for himself and the devil take the hindmost.

Professor E. O. Sellers announces that he has engaged Mr. Homer Hammontree to give a musical program at the New Orleans Bible Institute on February 21-22. For several summers he had charge of the music at the Northfield conferences. Beginning March 17th, Mr. E. S. Lorenz of Dayton, Ohio, will conduct a five days conference at the Institute on Efficiency in Church Music. Pastors and churches in and near New Orleans will take advantage of the help he brings. He is an author of books on church music.

One day last week the Commercial Appeal had a reporter's glorification of a criminal on its first page. It could hardly have been more fulsome. The next day there was a cautious editorial saying some, wholesome words about making much ado over a criminal, which seemed an apology for the boosting which was given him the day before. We will come to a bad day in the world when the newspapers make heroes of men who wreck banks and defraud people by wholesale. It might be well if the world knew what sort of "invisible government" this is that throttles justice and stops the wheels of the courts from revolving.

We are grieved as we know our readers were at the many typographical errors in last week's paper. As the editor was absent he doesn't know who didn't read the proof.

The daughter of one of the most prominent business men in America suicided last week. The father gave as the reason for it, according to the daily papers, going to balls and smoking cigarettes.

Lt. Griffiths, who was sentenced to a German prison for his part in trying to kidnap Bergdol the American slacker, has been pardoned following the receipt of a petition signed by thousands of American ex-service men.

Owing to the distance and the fact that the time has already passed by we are sorry not to be able to attend the dedication of the Hospital Chapel at Wuchow, China, for which we have just received an invitation. But we pray the fullness of the Father's blessing on their work and rejoice in the prosperity already given.

We had grown somewhat familiar with the big training schools for Sunday School and B. Y. P. U. workers, but never had we seen anything equal to the one last week for B. Y. P. U. at the Bible Institute in New Orleans. The City Unions and the Institute combined to bring six or eight specialists from several states. There were three or four hundred people at work.

Pastor H. D. Wilson is issuing a church bulletin from which we gather a fine report for the past year's work with reference to Wiggins. There were baptized 120 in 1923, and 39 received by letter. The total contributions were \$3,493, over \$500 of which was outside benevolence. They put the Baptist Record into the budget recently and are going on to perfection.

At the invitation of brother Gibbs of Purvis the editor spoke at Corinth Church, Lamar County on Sunday morning. He went to Good Hope Church in the afternoon and to Providence Church, near Lumberton, for a night service. Riding a truck, getting up in the country before four o'clock and preaching three times a day is a lot of fun and we hope that some good was done in enlisting the sympathies and support of the churches in the denominational work.

The Building Committee of the Southern Baptist Convention Hospital Commission met in New Orleans last week and engaged architects to draw plans and specifications for the first unit of the Southwide Hospital in New Orleans. The estimated cost of this unit is \$500,000 and the ultimate cost of the whole building scheme is put at \$2,000,000. Dr. F. S. Groner, chairman, was absent on account of sickness, but there were present Mr. A. E. Jennings of Memphis, Dr. Bristow of Selma, Alabama, Secretary, E. D. Solomn of Louisiana and P. I. Lipsey of Mississippi. Some of these have had several years of hospital experience. Mr. Jennings was particularly helpful because he has had close and constant experience in the Memphis Hospital. Plans are now being worked out which will be presented to the full commission at their meeting in Atlanta next May.



## THE HIGH PURPOSE OF THE PUBLIC SCHOOL IS BEING DEFEATED

By S. M. Ellis

### (2) The Public Schools Offer the Only Solution of the Immigration Problem.

(a) The Country is Being Flooded with a Distinctly Lower Class of Immigrants.

(b) The Public School, with the Moral Message of the Bible, Equal to the Task.

One of the recognized perils of America is the unassimilated foreign population in our midst. The latest reports show a few thousand less than 14 millions of foreign born people, with 25% of them illiterate, and a greater percentage unable to speak the English language. The annual increase by immigration is above a half million. Prior to the world war the larger portion of the immigrants came from the central and northern sections of Continental Europe. They brought their better culture, their sturdy character in the elemental virtues, and their religion, which in the main is built upon the Bible. For more than fifty years this high class of Swedes, Norwegians, Danes, Germans and Swiss, along with the fine English, Irish and Scotch, composed the preponderance of foreign population. They have settled up the great West, and have become fully identified with American ideals and interests. Their coming, even at the rate of a million a year created no perilous problem, since they readily adopted our manner of life. The public schools were found sufficient for initiating and naturalizing their youth, and through the medium of the assimilated child to send the light and spirit of America into the homes of these strangers among us. Throughout the one hundred years leading up to the great world war, our system of public education stood the test of efficiency as an Americanizer of the alien. In those days "The little red school house" invariably functioned with pronounced moral teaching direct from the Bible. Under those fine conditions it is not marvelous that it had power to weld the people into the one American spirit, with its distinct democratic ideals of liberty and of citizenship. But the demonstration of our American system of public education that will always reflect its glory in highest degree, is in the nation-wide patriotic response to the country's call to arms in defense of our safety and our institutions, when imperilled by Germany and her allies. It is questionable that our young men by the millions would have rallied so promptly to that call if there had been no public schools in their day to generate and develop this patriotic devotion to their country.

But the more serious problem of immigration at this time confronting us is in the distinctly lower classes that are invading our country. It is now the Latin countries of Southern Europe, in their squalor, illiteracy and hatred of civil authority, that compose the majority of foreigners landing upon our shores. By the oppression of tyrannous government and the deadening effects through centuries of a soul destroying religion, they are of all people least fitted to become partakers of full citizenship in any free civil government. They are the normal product of a thousand years of papal domination. Serfdom, ignorance and illiteracy characterize every people of the earth where Romanism holds sway, from Russia with a 70 per cent illiteracy, Hungary 60, Greece 57, down to Italy 37; and these in contrast with the anti-Catholic England, Germany, Holland and Denmark, less than 2 per cent, Sweden and Switzerland less than 5 per cent illiteracy. Protestant North America shows only 8% illiteracy, whilst South America, wholly dominated by the Roman Papacy, shows 65 per cent. The 1910 Federal Census shows that only 5 per cent of our native whites are illiterate, whilst the same reports show 39 per cent of the foreign population among us (Catholics in the main) to be illiterate.

(a) The Country is Being Flooded With a Distinctly Lower Class of Immigrants.

These foreign born Catholics, flooding the country at this time as never before, are accentuating

the problem of immigration to the point of restriction by legislation. A new phase of the problem is found in the fact that the Public School, the great "melting pot" of the nation for fusing the masses into one spirit and one mind, fails utterly to function upon these ignorant hordes. They come as foreigners, steeped in ignorance and bigotry, and they so remain. They harbor in the congested cities, there to remain segregated communities of aliens, even rearing their children strangers to our language, and in the main strangers to our public schools—the one institution for making an American citizen of the foreigner. The Declaration of Independence, our Constitution and our laws are all written in the English language; but it is a vain expectation that these millions of aliens will under the existing conditions of seclusiveness ever hear of them, to become assimilated to our national life and spirit. The supreme agency for Americanizing this latest importation of foreigners is denied its proper functioning by their segregation as colonies. Nearly all the larger cities show a congestion in the slums of this element. Late statistics of Chicago's population show more than one million of their 2,700,000 people to be foreign born. This status is but an average proportion in the larger cities of the North and East. Fourteen millions of these foreign born are found in our country, more than 30 per cent of whom are illiterate, and not 10 per cent of them will ever enter a public school.

A distinct mission of the American Public School is to incorporate this vast horde of segregated and herded life into the body politic, through a system of education that will develop citizens of moral character, and a loyal allegiance to their adopted country as a first obligation. In the present status of this Latin immigration, the greatest foe to the American public school is the Romanized foreigner, herded here in Rome's parochial schools. Such schools make Catholics but not loyal American citizens, first and all the time. Their first and sworn allegiance, though registered American citizens, is to their purple-robed Pontiff, seated on the Vatican throne (cited quotations unnecessary).

But the high destiny of America's greatest institution is not to be foiled by this brazen scheme of the Roman Papacy to flood this country with the scum of her benighted hordes, and to so herd these blinded illiterates in her own rival schools that they will continue among us foreigners and strangers to the government to which they have sworn allegiance.

(b) The Public School and the Moral Message of the Bible Equal to the Task.

The limitless possibilities of the American Public School, under the guidance of patriotic American teachers, with the Bible as the moral text book, remains yet to be demonstrated. In the normal functioning of the state school it may be viewed as an incubator to convert the raw material of youth, both the native and the foreign born, to a citizenship required for a democratic government. The bed rock principles of high class American citizenship are moral character, intelligence, and a patriotic devotion to our institutions. Only the American Public School, with the Bible as the moral guide, is efficient in the task to lay this foundation, and to make a good citizen of the alien illiterate. The Catholic parochial school is not maintained for this work. Its chief purposes are to break down our national institution of education, and to fix the brand of Romanism yet deeper upon the child. That hierarchy under the garb of religion propagates teachings that are antagonistic to America's ideals of civic life, in making a virtue of loyalty to Papal Rome above allegiance to civil government. This dangerous organization with its rival to the American Public School, is committed to a seditious teaching, which if promulgated by Socialists or Russian Bolsheviks within our borders, would be suppressed by imprisonment or deportation; but a Roman prelate wearing the robe of religion, is given a free hand in

his subversory work. But "the night is far spent, the day is at hand."

These conditions, above dwelt upon, lead us to observe (1), That the public school, with the 100 per cent American teacher and her Bible, is equal to the task of Americanizing the entire generation of our youth, both native and foreign born; (2), That immigration must be restricted, if not suspended, or else nationalize a law for the compulsory school attendance of both the home and foreign born child, allowing no rivalry to the state primary schools; (3), That the public schools, under the direct influence of the Bible, given the tutelage of all the youth, without the rivalry of opposing schools, will ultimately achieve the end of Papal domination of our schools and our civic affairs. On the other hand, if the present conditions of the immigration of illiterate foreigners shall continue; and if Pontifical Rome shall continue her wily aggressions without challenge, then America's cherished institutions are endangered by an enemy more subtle and more powerful than any armed force. But under any conditions, if our public schools fail to develop moral stamina and a patriotic spirit in the rising generation, then our fine government, with her noble institutions and her advanced civilization, will fail of the high destiny to become the beacon light to the benighted nations of the earth; and moreover, will fail to enhance the happiness and prosperity of her own people.

—S. M. Ellis, Memphis, Tenn.

## THE BISHOPS ARE RIGHT

The bishops of the Protestant Episcopal Church in their now famous pastoral letter said:

To deny, or to treat as immaterial, belief in the creeds in which at every regular service of the Church both minister and congregation profess to believe is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary", as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

A minister or anybody else who rejects the virgin birth of our Lord is dishonest if, Sunday after Sunday he solemnly and piously says: "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."

The bishops put it mildly when they say that such people expose themselves "to the suspicion and danger of dishonesty and unreality." They also put it mildly when they declare that honesty in the use of language "is not least important with regard to religious language." Certainly when it comes to religion we ought "to say what we mean and mean what we say." This pastoral letter of the House of Bishops stung many Episcopal ministers as a lash would have stung their faces. Some of them in reciting the creed had long been guilty of saying what they did not mean and meaning what they did not say. Their consciences were already hurting them. Their anger flashed out when the bishops told them what they had long known to be true. The venerable Dr. Parks, of New York city, made a sorry spectacle of himself by kicking against the pricks. He set out to argue about the credibility of certain of the fundamental doctrines. The truth or falsity of these doctrines was not the question at issue. The question was this: Can a man say in his pulpit Sunday after Sunday that he believes that Jesus Christ "was conceived by the Holy Ghost and born of the Virgin Mary" when in re-



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ality he does not believe anything of the kind, and still be an honest man? The bishops declared that such a man exposed himself "to the suspicion and danger of dishonesty," and suggested that honesty in the use of language was as desirable in religious as in secular matters.

Now as a matter of fact it has developed that many Episcopal ministers do not believe in the virgin birth of Christ. Will they go on solemnly and piously declaring that they do? They will probably excuse themselves by saying that they use mental reservation or that they invest the old words with a new meaning. This leads us to the question of the sin of hypocrisy in the use of language.

A while ago The Christian Century said:

"Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost immeasurable."

We wonder if this does not involve a question of honor? Have men a right to use these old words while giving them a new content? Is there not more than a bit of deceit in such a course? Men are free to use words as they please, but ought they to use words of a generally accepted meaning when to them the words have an exactly opposite meaning? Theological terms do have a traditional meaning. Would it not be well for "modern" men to use new terminology to express their modern views? We wonder if they have any sinister motive in clinging to the old terminology? Why should not all "modern" men take the advice of the bishops and say what they mean, and mean what they say? Why should a man say that he believes in "the resurrection of Christ" when all that he means is that Christ's life persisted beyond the grave? Why should a man say that he believes in "the second coming of Christ" when all that he means is that Christ is immanent, ever present and powerful in the world?

We plead for the same honesty in the administration of the ordinances. The ordinances are based on historic facts and are intended to proclaim majestic truths. They safeguard the essentials of evangelical faith. The ordinances are involved whether the battle-ground is in the arena of theology or in the arena of ecclesiology. When the old views of theology go the old views of the ordinances must also go. When the old views of the church go the old views of the ordinances must also go. How can a man administer the ordinance of baptism with any enthusiasm when he does not believe in that which the ordinance symbolizes? A minister said to us: "I grant that Paul believed in the substitutionary death of Christ and preached it. I go further and give it as my candid opinion that in Romans 6 Paul taught that in baptism are pictured the death, burial and resurrection of Christ. But personally I do not agree with Paul as to the vicarious, substitutionary death of Christ, and therefore I am not interested in the slightest in the perpetuation of the historic, Scriptural form of baptism." To such a man the ordinance of baptism is an outworn form to be laid aside. The administration of the ordinance of the Lord's supper must cause great embarrassment to the minister who does not believe in the Lord's second coming. With what meaning does he invest these words: "As oft as ye eat this bread and drink this cup ye do proclaim the Lord's death till he come?"

The bishops were right when they said: "Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be."—Watchman Examiner.

The Conference last year was said to have been the greatest in the history of this Institution in point of spirit and constructive Kingdom building and an even greater measure of success is expected this year.

## BAPTIST RECORD HONOR ROLL

The following churches have put the cost of the Baptist Record into their local budget and are sending the paper to every home. The ninety-seven churches here listed are receiving over half of the total number of papers mailed out each week. The total circulation is about ten thousand. The point is, put the Baptist Record in the Budget. GET ON THE HONOR ROLL:

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New Albany—Union County.

## MISSISSIPPI BAPTIST HOSPITAL

I have been surgical supervisor here for the past few months but am resigning to take up the practice of medicine again.

This institution deserves your strongest support—financial and moral. Here you have a standard hospital well kept, beautifully located; a splendid training school; the best staff of physicians it has been my lot to work with; under the present management you will see a phenomenal growth in a very short time. These men and women are working earnestly for the betterment of the hospital. They deserve and should have the strongest support of every Baptist and every citizen of the state of Mississippi.

If you know very little of the work being done, make it a point to observe "Hospital Day" occasionally.

I should like to tell you that they have the best equipped X-ray department of any hospital I know. The operating suite is well equipped, clean, large, airy rooms. Your private rooms are well kept. In fact everything is done that anyone could do to care for those who are ill.

To you will come the time when this institution will mean to you the "Haven of Rest" indeed. They need you now. You will need them.

I have recently returned from foreign mission work and have been doing observation work in different hospitals of the U. S. I came here and was very agreeably surprised to find such an institution. My stay has been a pleasure. I shall always look back to it with satisfaction. Wishing a bright future to all, I am,

—Mrs. Rose Moorman.

## KINGDOM COMING

In the first year of national prohibition the business of the department stores of America increased seventeen per cent, of the chain grocery stores forty-three per cent, of the chain shoe stores twenty-one per cent, of the chain five and ten-cent stores eighteen per cent. Estimates of the annual increased revenue for the moving picture business that prohibition has wrought are made in hundreds of millions of dollars. Norway is such a country, having prohibition in full swing. In Sweden it was defeated in a national referendum by only thirty thousand votes, and those that recall the history of prohibition in America will understand what that means. All Denmark outside of Copenhagen seems to be in favor of it. The Austrian government is committed to it. Switzerland increasingly debates it. Czechoslovakia and Poland have adopted local option. Belgium has prohibited the sale of spirituous liquors. In Italy many saloons are now closed at ten o'clock on five nights of the week, and absolutely from noon on Saturday until 10 a. m. Monday. Italian grape growers are studying other uses for grapes than to make wine. Japan prohibits the sale of liquors to persons under twenty-one years of age.—Selected.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### CAUSE AND CURE OF POVERTY

Without going into a discussion of the cause, that will become evident if we address ourselves to the cure. Now this may hurt somebody's feeling, but you never saw a sick man cured without having to take some unpleasant medicine or undergo some disagreeable examination and physical treatment, so here goes.

The first thing that is necessary to cure or to prevent poverty is working six days in the week for something like fifty weeks in the year. He might be entitled to a two weeks vacation if he has put in the rest of the year pretty well. Now this matter of work may seem one of the common places of personal and political economy. It is more than that; it is a matter of religion. Poverty is, if not a sin in itself, at least an evidence of sin somewhere. Now don't kick over the traces. Maybe we are not talking about you. We are talking about the poverty that pinches, that shows itself in actual lack of necessities and comforts of life. It is no sin not to be rich. But if one is so poor that there is not bread enough and a comfortable home and a chance for education and for moral development, something is badly wrong. There is such poverty in our land and more of it in other lands.

Now don't let the comfortable and idle begin, to solace themselves by saying "That's so, those lazy fellows could do better if they would." That is true. But it is also true that it is our duty to work not only that we may have something ourselves, but that we may have something to give. What saith the scripture? Ephesians 4:28 "Let him labor, working with his hands the thing that is food that he may have whereof to give to him that hath need." The poverty of the very poor may be an evidence of his laziness; it may also be an evidence of the unwillingness of the wealthy to do enough work to help one in need. That any man of family should lack the necessities or comforts of life is an evidence that somebody is not doing his part in the world's work or in the proper distribution of the products.

Not only the man who doesn't work, but the man who doesn't work six days in the week is living in disobedience to God and will suffer the penalty of his disobedience.

But there is a further cure for poverty, and that is that we work our minds. Man is not a mere animal. He has a mind. It is sufficient for a mule to work with his body. But not so with a man. Here is where a great many people fall down. They do not use their heads and so never get ahead. If the body alone is used the products of our labor will barely be sufficient to support the body and keep it in comfort. If the mind is used there will be an accumulation of bodily comforts and something for the improvement of the mind and for social development. The reason many people are poverty stricken is not because they do not work but because they do not work their minds.

It is not enough to get up before day and sit on the plow beam waiting for day break. Any animal could be made to do that. It is thinking and planning. It is looking back to see how things could be improved and looking forward to plan

out the work. It is knowing how to put this and that together. To be sure a little training in school might start the mind to work and more schooling of the right sort might teach us how to work to the greatest advantage. The things that bring the biggest price in the market today are ideas. The fruit of the brain brings more than the truck from all the patches in Mississippi. The man who works simply with his hands gets poor while the man who uses his head makes money. It doesn't do any good to complain about this, let's learn to work our heads. It will prove a fine cure for poverty. Examples of it can be seen in almost any community.

But there is another cure for poverty; or rather another factor in the cure which cannot be left out. "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." God is the largest factor in all wealth, because he controls all the forces of nature. The man who allies himself with God has all the forces of the universe working with him and for him. The man who is not allied with God has all the elements against him. Blessed are the meek for they shall inherit the earth. The man who knows and acknowledges his dependence on God has made the right beginning.

To one who studies the Bible it becomes evident that the recognition of God's ownership and God's protection and co-operation is shown in giving him a tenth of what we get or make. Poverty is the result of putting God out of the reckoning. "Ye are cursed with a curse: for ye have robbed me, even this whole nation." It is not enough to put on our money "In God we trust." We must prove it by giving it to him to whom it belongs. It is a lie to say "In God we trust" and put his tenth into our pockets. Pious phrases about our dependence on God uttered in the pulpit, or in prayer meeting or in private are hypocritical cant as long as we do not acknowledge this dependence and obligation and express our gratitude by giving him what belongs to him. It would lift the pall of poverty from our people and our land if his people would now faithfully give him his tenth, and not continually repeat the falsehood of Ananias and Sapphira. Here is the cure if we care for it. This is our medicine if we are willing to take it; yea it is our bread.

### PRAYER A DUTY

It is common to think of prayer as a privilege, but it is more than a privilege; it is a duty, and there is a wide difference in this conception of it; and it will make a wide difference in our attitude toward it and use of it. We do not, of course, think of honesty as a mere privilege, or kindness or purity in life. These are obligations which the word of God imposes on us and from which there is no escape. To disregard them brings the reproach of conscience, the judgment of God and fruitlessness in life. But according to the word of God, prayer is as much an obligation as truthfulness. The same pen which wrote "Speaking truth every man with his neighbor", also wrote, "Praying at all times, with all prayer and supplication in the Spirit". The same spirit who inspired the words, "Thou shalt not bear false witness against thy neighbor", also is responsible for the command to "Pray without ceasing".

These are not invitations to prayer: they are commands to pray. An invitation may be declined, a command cannot be disobeyed without guilt. Our response to an invitation may be optional; obedience to the command of God is obligatory. And yet it is not uncommon to hear people confess without shame their neglect of prayer, when these same people would be humiliated and insulted if charged with lying. Sin is not lack of conformity to human standards, but disobedience to a divine command. To fail to pray is to disregard a divine command. To live in neglect of prayer is to live in habitual violation of the commandment of God.

Prayer is as effective an instrument for the

attainment of spiritual ends as giving or right living. It accomplishes things. It is the one thing which cannot be left out and the work of God be done. To fail him is to halt or wreck the whole program of the kingdom of God. Jesus said, "This kind goeth not out but by prayer". The work stops till the praying starts. There is energy in prayer as truly, more truly than in giving. There is as much need of it as there is of preaching. There is no need of a missionary preaching unless somebody is praying for him. Paul is constantly appealing to people to pray while he preached or worked.

This is a weapon which all may use. It is included in the armor which Paul tells us to put on. Surely we cannot afford to fail our Lord at this crucial point. It is our part to lift the load by means of supplication and intercession. Paul says, "I will that the men pray everywhere".

The Word and Way of Kansas City urges the changing of the day of meeting of the Southern Baptist Convention from Wednesday to Friday, on the ground that this will enable everybody to leave home after the Sunday previous, will give time for meetings of various committees and boards before the session opens, will prevent the great bulk of preachers going home for Sunday before the Convention is over, and will give a full Sunday for inspirational meetings. We are for the change.

Christians in China are appealing to America Christians not to play the Chinese game, Mah Jong, because it is the national gambling game of China. Here is the gospel appeal that we should not make our brother to offend. But there are church members in this country who have never paid much attention to this appeal, but keep right on playing card games which gamblers employ.

The Religious Herald enumerates the proper objects to be included in southwide co-operative effort for the future, naming only Foreign Missions, Home Missions and Ministerial Relief. But we do not believe other brethren will willingly see our three theological schools junked or made merely local institutions.

Several times recently we have heard brethren insist that the disciples did not ask Jesus to teach them how to pray, but to teach them to pray. Will somebody tell us what that means? If it doesn't mean teach them how to pray, what meaning is there in it?

Brother D. W. Moulder writes that a Bible Institute will be held at White Oak Church, Smith County three or four days, beginning the third Sunday in February. They always have a good attendance and entertainment is provided free.

The Watchman Examiner well says that the differences between several groups of nominal Christians is due not to their varying interpretations of the Bible, but to their different attitude toward the Bible.

The Sunday School Times is publishing a series of articles by the Editor on the Sunday School of the First Baptist Church, Fort Worth, of which Dr. Frank Norris is pastor.

The prison population of Sing Sing, New York was reduced forty per cent from 1922 to 1923. It seems that prohibition is doing some good even in New York.

In the world it is said that one person in 160 is a Baptist; in the United States, one in thirteen; in Mississippi more than one in three.

J. A. Patridge, a student in Mississippi College, was ordained by the Clinton Church Jan. 30th.

Southside Church, Birmingham is planning to build a Sunday School annex to cost \$250,000.



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The heir to the Japanese throne, Hirohito was married last week to Princess Nogako.

The Turkish government, at Angora has legalized the marriage of boys twelve years of age and girls of nine.

Brother Charles Loveless has resigned at Baird, Texas. How would it do for some Mississippi church to bring him home?

Dr. N. A. Barrett becomes Business Manager of the Birmingham Baptist Hospital, and Miss Nora McLeod becomes Superintendent.

The picture of Pastor O. P. Bentley of Enterprise, Alabama, adorns the Alabama Baptist of last week. Mississippians remember him as pastor at Durant.

A cheerful brotherly letter from Rev. L. R. Burrell of Jonesboro, Ark., reports him as much in love with the Lord's work and the Lord's people as ever. He delights to keep up with friends in Mississippi.

Hopewell Church, Copiah County last Sunday put on a budget for financing their work in 1924, including the Baptist Record in every home. They also called to the pastorate Rev. H. C. Joyner for one fourth time. He lives nearby at Hazlehurst.

If we were to read in the papers about one thousand people in India being laid in a row and the great juggernaut run over them and crushing the life out of them, we would rise up in horror and denounce it. But in America it is said that eight or ten thousand people are killed every year by automobiles. That is progress.

A beautiful day and a house full of people made it easy to preach to Pastor J. P. Williams' flock at Mendenhall Sunday. They are evidently accustomed to listening, and most people will if they get something to listen to. The pastor was anxious for the people to come in closer touch with The Baptist Record and all that it represents. We hope the purpose will be fully met. The visit was made doubly pleasant for the editor by finding old friends.

## THE ECRU BIBLE SCHOOL

This most inspiring Bible school met at Ecrú the 29-31, in intensive Bible study. The school is of many years standing and is known as the North East Mississippi Bible School.

The personnel of the school is most excellent and full of real talent for the study of the Bible, and also some ripe scholarship. Brother E. L. Wesson, Jeff Rogers, Robinson, Morris, Weaver, Gullet, Randolph, Winter, Drs. Lowrey and Hatcher and Brother Beckett and others who love and know the Lord and His work.

Last week we studied the Gospel of John or fifteen chapters of it. It is not taught by one man and the others as students with note books in hand but each preacher is assigned a place on program to give an explanation of some passage in several verses.

They have the style of being free and easy and can ask all the question one may desire and then not agree with him unless it please him. It puts a fellow on his metal to stay in his head and speak clearly and one that is Scriptural.

Brother Wesson is the beloved pastor of the Ecrú Church and was host of the school and his people abounded in hospitality. They were as eager to hear expositions as the preachers and large crowds from the town were in attendance every day.

It was the writers first time to attend but hopes it is only the beginning of good things for him.

In deep appreciation of the great work,  
W. R. Cooper.

# Convention Board Department

R. B. Gunter, Corresponding Secretary

## BAPTIST RECORD

The subscription list increased a very little during January. We appeal to every pastor in the State to do his best for the paper from now until the close of February. The best way is to put it in the budget at \$1.50 for each subscriber and then pay in advance for a full year. The next best is to get all the individual subscriptions you can at \$2.00 each. The paper should begin now to go to all of the homes. It will record this year the greatest work in the history of our State.

## WEEK OF PRAYER

Another word about the Week of Prayer. This will reach you before the close of the period. You will do well to keep in mind the order suggested. If you have not been observing these days, begin as soon as you read this and keep it up until the close. It will be well for pastors to present all seven causes on the 10th and call for special prayers.

## SOUTH WIDE MEN'S CONVENTION

It is of importance to Mississippi Baptist work that the delegation of men from this State shall outnumber that of any other State. They have a great program planned. Reverend J. G. Lott of Water Valley has written for six certificates for men from his church and says that others who ride on passes will go. He is the kind of pastor we want to come to Mississippi. He starts by working to place the Baptist Record in all the homes, and next by interesting his men in the Men's Convention.

## DISTRACTING EFFECT OF SPECIAL APPEALS

Special appeals during this year should be looked upon as a breach of comity. When the Campaign was launched, we agreed to let the Campaign absorb all outstanding pledges. We agreed to put on no more campaigns until the five year period was up.

## NINE GREAT REGIONAL CONFERENCES

March 11-14, 1924

Place	Chairman Program Committee	Date
New Albany	Dr. W. R. Cooper, Blue Mountain	March 11-12
Jackson, 2nd Ch.	Dr. H. M. King, Jackson	March 11-12
McComb, 1st Ch.	Dr. John W. Mayfield, McComb	March 11-12
Moorhead	Dr. H. H. Webb, Moorhead	March 12-13
Meridian, 1st Ch.	Dr. L. R. Christie, Meridian	March 12-13
Gulfport, 1st Ch.	Dr. W. A. McComb, Gulfport	March 12-13
Senatobia	Dr. B. P. Robertson, Senatobia	March 13-14
West Point	Dr. E. J. Caswell, West Point	March 13-14
Hattiesburg, 1st	Dr. W. F. Yarbrough, Hattiesburg	March 13-14

The nine regional conferences announced above will be held as indicated in the interest of the "Finish Up Program" upon which we are now entering. The year 1924 brings Mississippi Baptists face to face with the greatest task we have ever undertaken. If we win with honor it will be necessary for us to raise not less than ONE MILLION DOLLARS. We can easily win if we will go at the matter of finishing the Campaign in the same spirit with which we put it on.

Following these regional conferences there should be a conference held in every association during the week of March 23-29 in order to bring the information and inspiration and the plans for organization closer to the churches.

Watch for further announcements and let every

Some special appeals have been made in behalf of famine stricken sufferers. The appeal was made to the churches. They had the opportunity to contribute. Now we should let the relief work rest. We should ignore special appeals of all sorts. We should taboo the man who goes out pulling for any one cause. For the completion of the 75 Million Campaign is the all-important cause before Southern Baptists. It calls for the best that is in all of us. It calls for men who are big enough and broad enough to see the need of all the causes and work for all of them alike—too unselfish to get off on one side with one cause or to get into a corner with one cause and appeal for special donations in order that his one cause may have more than its proportionate part. If amounts in addition to pledges are asked for, they should be added to the sum total of the Campaign funds collected and let every cause share its proportionate part.

Almost every day we are having to say at the State Board office that we have no funds with which to meet the almost daily worthy appeals which are coming to this office from all parts of the State. This is because no funds are available.

Now, how would it look for me, as Secretary, to go out and make appeals to the wealthiest members of our churches for mission funds? Suppose I should send men out for this purpose? And I have as much right as any other has to go or to send for special and designated gifts for his particular interest. I could not conscientiously do it. We trust, therefore, that every other man will be like minded and have a "conscience void of offense toward God and man." I could not go out for special or additional donations, even though I said to those approached that it should not interfere with the Campaign and was to be in addition to pledge or anything of the sort. If I appeal for special favors for State Missions, my selfishness will stare me in the face.

Let us be big men and unselfish and complete this work in a worthy way by doing our best for all, with special favors to none. Relief work is behind us. The one thing before us is the finishing of the 75 Million Campaign.

church and every pastor see that great numbers of people attend these conferences.

Ex-President Woodrow Wilson passed away near noon last Sunday. His generation did not know a greater character and hardly appreciated him. He was the son of a Presbyterian minister and teacher of theology, was many years president of Princeton University, was twice elected President of the United States, led the nation through its greatest war successfully, devised a scheme to perpetuate peace which was adopted by other nations and rejected by his own. He maintained dignified silence under very provoking attacks.



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## Mississippi "Finish Up" Program

### BAPTIST 75 MILLION CAMPAIGN

#### CORRELATING SOUTHERN BAPTIST CONVENTION ACTIVITIES

By N. T. Tull

On January 4th there was a meeting in Nashville of the committee appointed at the last meeting of the Southern Baptist Convention on "Correlating and Defining Work of Various Departments of Convention Activities". I am the Mississippi member of the Committee and was present at the meeting. No definite recommendations were agreed upon by the Committee at this meeting but another meeting is called for April 3.

My contribution to the work of the committee in advance of its meeting was to work out and publish in pamphlet form the illustrated outline of a scheme of correlation which was reproduced on page eleven of the Baptist Record of January 31.

It is worthy of note that as my suggested plan was being thought out and put in shape, an article was being written by Dr. H. L. Winburn of Arkadelphia, Arkansas, embodying the very same idea, which article was published in the Western Recorder of January 10.

The plan on which Dr. Winburn and I agree provides for the creation of three general boards under which would be grouped all the activities of the Southern Baptist Convention. To quote the language of Dr. Winburn, the three boards would be described as follows:

"Let there be a Board whose duty shall be to function for the denomination in the realm of missions—with as thorough and comprehensive organization into departments as may be found necessary. And a Board to function for the denomination in the realm of education, with whatever departmental division and organization may be necessary. And a Board to function for the denomination in the realm of benevolences, with all the necessary subdivision into departments that the tasks may indicate."

The only difference between Dr. Winburn's plan and mine is that my plan provides for the creation of a publishing house independent of either of the other boards of the Convention. Dr. Winburn's article failed to refer to the publishing business at all.

This article is not written to further elaborate my proposed plan, but merely to call attention to the fact that two men in different parts of the country, neither having knowledge of the other's purpose, thought this whole matter through to its final analysis and both reached the same conclusion. The fact that we both reached the same conclusion is a coincidence but not an accident. Our conclusion is simply the great Scriptural Concept applied to a comprehensive modern program.

It will be a great pity if Southern Baptists come right up again to the opportunity to lay out their work in a logical and permanent way and then not have the courage to undertake it. The time to do it is now. There will never be a better time. We are just about to close the 75 Million Campaign period and will soon be entering another program. The next program will be a Budget program, annually renewed. The whole budget idea demands more simple and more logical convention methods.

When it is remembered that all needed improvement in denominational methods in the states, and also methods in the churches, must wait upon the improvement of Southern Baptist Convention methods, it places a big responsibility on the Convention to give serious thought to the matter now under consideration.

Other phases of this subject will be discussed in further articles. In the mean time let the

brethren give the committee the benefit of your ideas before it meets in April.

#### THE GROUP IDEA

##### In the Mississippi Finish Up Program

##### Baptist 75 Million Campaign

The group idea is the opposite of the mass idea. The group idea is definite; the mass idea is indefinite. The group idea is tangible; the mass idea is intangible.

We can never enlist our people by aiming at the mass. We must get them into tangible groups.

What is true in our organized service is true in our organized prayer. If we will pray in groups, and work in groups, and work with groups, we will win the victory—we will raise the MILLION DOLLARS in 1924.

#### I. PRAYER GROUPS

"Where two or three are gathered together in my name, there am I in the midst of them", is the promise on which we propose the "Prayer Groups". These prayer groups should be formed—

1. **In the Home.** Nothing would give more meaning to the family devotions than placing definite emphasis on the Campaign and its great causes during the whole year. Let the vision of the home circle reach out to the needs of the world.

2. **In the Community.** Why should community prayer meetings be held only when preparations are being made for a special evangelistic meeting? Why not organize community prayer meetings in cities, towns, villages and country sides, to pray for victory in the great Campaign? Not financial victory only should be sought, but victory for the causes whose success must depend upon financial success in the Campaign.

3. **In the Colleges, Hospital Orphanage.** Every Baptist institution and agency, should organize for prayer. If our institutions are to be enlarged and made more effective, and if others are to be builded, it must be done through the success of the Campaign and similar efforts in the future.

4. **In the Church.** The church should be the place for gathering up the spiritual forces from all the other prayer groups. Every department, organization, class, and society in the church should organize prayer groups. Let the devotions in all these center in the Campaign. The very foundations of heaven will be shaken when Mississippi Baptists really begin to pray.

#### II. ASSOCIATIONAL GROUPS

Every association should group its churches around strong centers so that the stronger churches may help the weaker by giving the information and inspiration necessary for victory.

The grouping of the churches should be done by the Associational Organizer and his Committee in co-operation with the Executive Board of the association and the pastors.

This grouping should be perfected as early as possible, not later than March 1st.

When it is wise to do so, a group organizer may be appointed for each group of churches to assist in arranging dates and providing speakers to visit the churches. He should also assist the churches in his group to perfect the organization outlined under the next heading.

#### III. CHURCH GROUPS

Each church should divide its membership into convenient groups, either by territory, or by individual or family selection, so as to reach every person with the information and the appeal necessary to lead him to contribute to the great Campaign. To this end every church should organize a sufficient number of teams to make a thorough canvass of the membership twice

during the year, in April and in October, for the collection of pledges and for soliciting contributions from new members and from those who made no pledge.

In order to do this work effectively, each church should set up the same organization for completing the Campaign which was used in putting on the Campaign, with the necessary changes. A "Revised Service Roll" should be filled out and hung in the church, showing the workers who are selected. The workers should include the pastor, a Church Organizer, a W. M. U. Organizer, the necessary number of Teams, and the Victory Group. Banks for the Revised Service Roll will be furnished free by the Convention Board, Jackson, together with a miniature copy to be filled out and returned to the Board Office.

Every church should complete its organization and begin training its workers as soon as possible surely not later than March 1st.

#### IV. VICTORY GROUPS

##### 1. In the Church

Every church should organize among its membership one or more "Victory Groups" composed of a band of workers who will agree to be used in their own church and in neighboring churches to carry information, inspiration and help. These workers would carry the Campaign message to every department of their home church every Sunday during the year, and would place themselves at the disposal of the Associational Organization to be used on speaking tours, and in putting on special programs in other churches.

2. **In the Colleges.** Each of the four Baptist Colleges should organize Victory Groups to do for the colleges what the victory groups do for the churches, namely, to inform, to inspire, and to incite to action the whole student body. Then too, these Colleges Victory Groups should be prepared to visit churches in their territory and put on missionary programs, sing, give readings, make talks. Every college must become a red hot missionary radiator.

#### S. B. T. S. TRUSTEES MEETING

The Seminary Trustees were called in special meeting at Louisville Ky., January, 23rd to consider launching the new building enterprise. Fifty-six of the trustees were present from the various Southern States of our constituency. Mississippi was represented by trustees, J. A. Taylor, W. F. Yarborough, W. A. Borum and A. T. Cinnamon. After a visit by automobiles to the beautiful new location "The Beeches", containing 51 acres on Cherokee Drive, the meeting was called to order by President E. Y. Mullins at Norton Hall. After two days prayerful deliberations, it was voted to authorize the Building Committee to proceed with the construction of Norton Hall, the Administration Building until the meeting of the Southern Baptist Convention in May. At that convention plans will be devised through general appeals and by grants through the various state boards, for funds to complete this first building if possible, this year, and in the next succeeding years to continue erecting the necessary buildings until the entire building program is completed. It is believed that this can and will be done in a manner that will not embarrass the closing year of the present 75 Million Campaign nor prejudice any other of our denominational interests.

A special Publicity Committee was appointed with Dr. Z. T. Cody as Chairman, who will furnish the Baptist Record and other denominational papers with the plans and program of the building enterprise in full detail. It is an inspiring sight to see 600 students now gathered here getting their special training and equipment for the ministry and other Kingdom service. We do not doubt that our great Baptist hosts will respond to the appeal to meet the emergency by making possible the continuance of the work of this great institution.



## RESOLUTIONS Passed by the Board of Trustees of the Southern Baptist Theological Seminary, at Louisville

In view of all the circumstances confronting the Seminary at the present time that are familiar to the Board and need no further explanation, your committee begs leave to submit the following report:

1. That we ask the approval of the Southern Baptist Convention for the following building program for the Seminary:

That two million dollars be raised for the building needs in the immediate future in order to provide the vital and necessary factors in the new group of buildings.

That in addition to the allocation for 1925 from funds of the State Conventions and the Southern Baptist Convention the Seminary be authorized to solicit from individual friends to supplement the funds derived from these regular sources.

That while two million dollars will provide for immediate needs, it will ultimately require additional funds to complete the building program.

That a committee of ten be appointed by the President to bring this matter before the Southern Baptist Convention.

2. That a prudent, tactful committee of six be appointed to take this matter up with the Foreign and Home Mission Boards and the Education Board and their Secretaries and any committee that may be appointed by the Southern Baptist Convention on this subject, fraternally and effectually explaining the entire situation to them, and getting their co-operation in this matter so far as it is in their power to do so.

3. That this committee of six be empowered to call on any of our brethren in any State to assist them in this work with the State Executive Committees and State Secretaries, to persuade them, if they can, to co-operate with us in this plan; and that the Treasurer of this Board be instructed to pay the actual expenses of the committee of six incurred in going before the General Boards.

4. That this committee of six see personally all the editors of our Baptist papers in our Southern Baptist Convention connection, and get them, if they can, to assist in a general plan of publicity to inform our people as to the facts in the whole matter, and thus get their invaluable aid in furthering these plans.

5. That the entire plans for the future development of the Seminary, as outlined by Dr. Mullins and adopted by this Board, be explained in detail through our papers to all our people, so they may understand what we hope to do for their beloved Seminary.

6. That Dr. Z. T. Cody be asked to consult with all the editors of our Baptist papers in the South to get the plans as above described clearly before our people.

7. That if the Southern Baptist Convention adopts this plan, we request the Convention to relieve the General Boards from paying any more money to the Seminary under its resolution.

Unanimously adopted by the Board January 24, 1924.

## MEMPHIS WELCOMES BAPTIST MEN

All Memphis and especially the men of the Baptist churches are looking forward with much interest to the great Men's Convention which meets there February 12-14. We are hoping that the attendance will be large. Abundant preparation is being made to take care comfortably of all who come.

Memphis is probably the most central and most accessible city in the Southern Baptist territory. That ought to greatly increase the number of men attending the convention. It is one of the most progressive and commercially important cities of the South. This will interest the Baptist business men.

A great program has been arranged under the leadership of Dr. J. T. Henderson and on it ap-

pear many of the great Baptist laymen of the South—including governors, legislators, professional men and "big business" men. Also on the program will appear the three greatest leaders of the Southern Baptist Convention—Drs. E. Y. Mullins, G. W. Truett, and L. R. Scarborough.

Memphis welcomes with the most hearty enthusiasm the Baptist men of the South. We want you to come. We want you to come in great numbers. We want you to feel at home and will make every effort to accomplish this. Dr. W. J. Cox, 115-N. Evergreen Street, Memphis, is Chairman of the Reception Committee and if you can drop him a card that you are coming, it will be appreciated. But whether you do this or not, come. Memphis is looking for you and will welcome you with open arms. FOREST COLE,

## DENOMINATIONAL CONCENTRATION By L. R. Scarborough

Dr. B. C. Hening of Atlanta made a telling point in an address recently before a group of Baptists when talking about the essentials of Victory in our closing year of our great Campaign. He said "Concentration is now needed superlatively". He said that "We must make the raising of 27 Million Dollars, and thus worthily closing the 75 Million Campaign, the main, masterful, over-ruling, mightiest matter among us." He said, "We must not let anything of whatsoever value get in the way of or sidetrack or in anywise interfere with the raising of this great sum of money. We must concentrate on the one great task." I should like to carry this message

of concentration to the thought of Southern Baptists at this time. It is a tremendously important matter. I know there are some cause of great value and imperative need, such as hospitals, schools, not included in the Campaign—the building of churches, Sunday School equipment, parsonages, and things of this kind. I know how every church almost in the South has grown and new equipment is needed in many hundreds and hundreds of cases; but I beg the brethren in the name of Christ and in the name of our final victory not to allow these, even though greatly important matters, to in any way sidetrack or get in the way of raising this mammoth amount of money. We raised nearly 17 million dollars the first year after Victory Week. Can we not raise that and then another 10 million on top of it? We can if we are willing to pay the price. But we will have to concentrate. We can do it and do everything else that needs to be done. It will take great loyalty. It will take the exercise of great self-denial, and in many places the sacrifice of things dear to the local situations; but for Christ's sake and for the sake of worthily finishing this task, are we not willing to do it? Do you not think it would be the exercise of great denominational heroism and loyalty to concentrate on this main thing now and let everything else either be postponed or cared for in a way so as not to interfere with the 75 Million Victory. Our Baptist name, our Baptist integrity, even the glory of Christ and all the cause dear to Him and to us are involved in what we do in the next 10 months.

### A Worthy Example

That was a fine thing which that Louisiana pastor did, who refused to let his church either raise his salary or present him with an automobile until they paid up their Campaign pledges. It was a heroic and self-denying thing to do; but it brought his people around. He made first things first. If every Baptist in the South would thus concentrate on the 75 Million Campaign, we would come to December '24 with a complete victory. May Dr. Hening's message go to the heart of every Southern Baptist. Concentrate! Let's let nothing, either denominational, domestic, or selfish in any way get in the way of our paying our pledges, bringing our churches up to their full quotas, our members up to their full pledges, the enlistment of all our new members, until we turn into Christ's treasury 27 million dollars. If we will do this, He will give us many accompanying spiritual blessings.

## "GETTING OUT OF THE HOLE" A Story About Dr. B. H. Carroll By L. R. Scarborough

Dr. F. S. Groner, Texas' Secretary, tells a fine story about Dr. B. H. Carroll. Dr. Groner was pastor at Stamford, Texas. Dr. Carroll was President of the Southwestern Seminary, at Fort Worth. Dr. Carroll wrote Dr. Groner about as follows:

"I am in great distress about the finances of the Seminary. I borrowed money to pay salaries last month. For this month I need \$5,000.00. Won't you call your fine men together and send me all of this you can? I am up a tree. Help me".

Dr. Groner replied to this distress signal as follows:

"I have just called my fine men together about raising \$14,000.00 to pay off a pressing debt on our church. I am in a hole, myself. If you can tell me how a man in a hole can help a man up a tree, I will be glad to do it."

Dr. Carroll replied in one sentence:

"When you start up the tree to help me, you will get out of the hole you are in."

There is great spiritual philosophy in Dr. Carroll's reply. Many of our churches on account of church debts for buildings, Sunday School houses, parsonages, and such things, are "in a hole". Many of our people who pledged to the 75 Million Campaign, because of hard times, short crops, economic disasters, over-indulgence in luxuries and unnecessary things, and the expenditure of money on themselves, are "in a hole". Now, the 75 Million Campaign is "up a tree" and is calling for help. If all the brethren who are "in a hole" will start up the 75 Million Campaign tree to help it out, they will get out of the hole they are in.

27 million dollars must be raised in 10 months if we take care of the Baptist name, the honor of Christ, the causes involved in the Campaign, our integrity, our morale, and if we finish worthily this task. 27 million dollars is lots of money. In 1922 Southern Baptists' income was enough, if tithed, to amount to 150 million dollars; and at least a tithe belongs to God. If all the Baptists of the South had given the last four years on the per capita percentage which New Mexico Baptists have given in the last four years—\$22.72 per capita—to the Campaign we would have reported at the Kansas City Convention 73 million dollars raised without any specials. If Southern Baptists had given per capita the last four years as Northern Baptists gave during 1922, we would have raised last year 23 million dollars instead of 9 million. If Southern Baptists had given in the same proportion per capita as Southern Presbyterians did in 1922, we would have reported at the Kansas City Convention for the last year \$33,500,000 instead of 9 million. Seventh Day Adventists gave per capita to Missions, Education and Benevolence alone, per capita, \$32.42. They are all tithers. Southern Baptists gave during the same year for the same purposes \$3.48 per capita. If we had tithed our income as did the Seventh Day Adventists in 1922, we would have paid 75 million dollars in cash for our Campaign purposes in one year and had 75 million in cash for one year for our other causes. Southern Baptists are just as able to tithe as are Seventh Day Adventists; and whenever the Stewardship and Budget Campaign reaches all our churches, all of the membership, Southern Baptists will be the greatest givers in the world because they are the largest non-Catholic denomination in the world, proportionate to population.

Our way as a denomination to stay out of a hole and stay from up a tree in our causes is to adopt Bible stewardship and the New Testament plan of systematic, proportionate and regular giving on the basis of tithes and offerings. While we are raising 27 million dollars this year to finish our task, let's budget all our churches and thus be on the high road to denominational perpetual prosperity.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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The Home Mission Week of Prayer literature has just been mailed to each President of the Missionary Society, Y. W. A. and G. A. Counselors and R. A. and Sunbeam leaders. Make your plans early to observe this program. The following are leaflets to be used:

### Sunbeams:

One Little Indian And How He Grew.....4cents  
 Girls' Auxiliary:  
 Why Michelina Does not Love Flowers.....2cents  
 Royal Ambassadors:  
 The Message of Red Face to Paleface.....2 cents.  
 Young Woman's Auxiliary:  
 The Vision.....3 cents.  
 Woman's Missionary Society:  
 Without Spot.....2 cents.  
 23rd Psalm in Indian Sign Language.....2 cents.  
 How to Win Men To Christ.....4 cents.  
 Come to Our Church Sunday.....3 cents.  
 Living and Working in Panama.....3 cents.  
 As the Hours Pass.....3 cents.

Order from W. M. U. Literature Department,  
 1111 Age Herald Bldg., Birmingham, Ala.

The leaflets suggested below are supplements to programs in February Royal Service and may be ordered from the same address above:

Cousin Jane in Cuba.....3 cents  
 Finding The Truth in Porto Rico.....4 cents.  
 Social Life in Cuba.....2 cents.  
 The Chosen Book.....2 cents.  
 One Through His Children.....2 cents.

The Franklin County Association held a Rally at Meadville January, 24th. About 20 members of the Natchez Y. W. A. made this trip in cars decorated in Y. W. A. colors. They took part on program and came away enthusiastic workers. Let us give our Y. W. A.'s an opportunity to show their interest and zeal at all our rallies.

Mrs. J. M. Oliver, Young People's Leader of Union Association, writes a very interesting letter about a Conference she held at Fayette January, 26th, for her Auxiliary leaders in the county. Let us watch the growth of the Young People's work in that association.

It is a real joy to the Young People's Leader to get letters from Auxiliary leaders who really believe in the girls they are leading. The following is a paragraph from a letter written by a G. A. leader: "Our girls are simply fine. They stress tithing more than anything, and I am so glad I have tried to impress them with that from the very beginning. As busy as they are with their school work it would surprise you the amount of real Personal Service they do. They have also formed a prayer band for our coming revival." Is all this worth while?

## STEWARDSHIP AND PUBLICATION PROGRAM TO BE USED IN ASSOCIATIONAL RALLIES

- I. Devotional Service on the Power of Prayer.
- II. Introductory Speech (10 minutes) What is Stewardship.
- III. Quotations or Original thoughts on Stewardship from each one present (The leader

should provide a number of slips with quotations written on them, from the Bible, from Dr. Cook's books on Stewardship, from recent numbers of Royal Service, from Stewardship number of the Baptist Record.

### IV. Reports from churches.

### V. Stewardship Address.

VI. Three minute speeches on any or all of the following: Stewardship of (1) Prayer, (2) Personality, (3) Talents (4) time (5) Place (6) Opportunity (7) Speech (8) Influence (9) Money (10) Other Possessions.

VII. Round Table Discussion aided by questions distributed to each one present. Such questions as (1) How many members of your church tithe? (2) Do you tithe? Why? Why not? (3) Do you know anybody who has been tithing a long time? (4) How many passage in the Bible on Tithing? (5) How many times should a thing be repeated in the Bible in order for us to accept it? (6) If you do not believe in tithing, what is your plan of giving? (7) What instance do you recall of people being blessed because they tithe? (8) How does God collect His tithe when we refuse to pay it? Give examples. Close with sentence prayers that God will lead His people to see His plan of Stewardship.

## PUBLICITY

I. Devotional Service on Prayer and Information.

II. Introductory Speech (10 minutes) mentioning our publications, Baptist Record, Home and Foreign Fields, Royal Service, World Comrades and Orphanage Gem, giving several outlines of material covered by each, the need for each and the relation of all to our great source of information, the Bible.

III. During a period of 30 minutes or more have each one present mention some special article that has been helpful and tell why or mention something of especial interest.

IV. Exercise on the Baptist Record, given by six or more people. Each holds a copy of the Record. Holding it up the first one says, "Have you read this issue of the Baptist Record? It contains, so and so and so, giving a summary review of some of the excellent things in that issue, giving just enough to arouse interest and make all want to read it. Each has a different copy and proceeds in somewhat the same way.

V. Short talks on, 1, What the Baptist Record means to our home, 2, To our Church, 3, What the Home and Foreign Fields means in our home, 4, In our Church, What Royal Service has meant to our W. M. U., 6, Are our young people as familiar with these periodicals as with the comic supplements, motion pictures, sports news, athletic news, politics, sensational newspaper stories, etc. 7, Show each publication is worth far more than the price paid for.

### VI. Reports from the churches.

VII. Round Table Discussion aided by such questions as these: (1) How many in your church take any or all of these periodicals? (2) How many foreign missionaries can you name? (3) What objects are fostered by the 75 Million Campaign? (4) Who are our State Enlistment Men? (5) What is their work? (6) Should the Baptist Record be in the Budget? (7) Should any of the others? (8) What are the foreign

fields in which we do mission work? (9) Who owns the Baptist Record? (10) What colleges do Mississippi Baptists own?

Close with sentence prayers for God's people to inform themselves about His work,

Mrs. R. B. Gunter,  
 State Stewardship Chairman.

"Kosciusko Woman's Missionary Society as usual, observed the January Week of Prayer. The days were disagreeable but a creditable number of representatives from the six circles were present. Good inspiring helpful programs were prepared and many resolutions were made in the hearts of those present to make this year the very best in the history of this church and society. The gift for the Lottie Moon offering was greatly increased over last year, notwithstanding quite a few improvements had recently been made on the pastorum, making the pastor's home one of comfort as well as beauty. Splendid boxes to the Orphanage, and aged minister and his companion and to young ministerial students in Mississippi College have recently been sent by or society.

Rev. Ira Eavenson and wife of China were presented with the Ladie's Home Journal. The W. M. S. here also had the pleasure of having a part in Fourth District donation silver to the Orphanage Christmas. Our women gladly respond to every enterprise to that looks to the advancement of His Kingdom.

Sec'y W. M. S., Kosciusko.

Wayne B. Wheeler: "In London on Sunday evening, July 22, I visited seven saloons in the better part of London nearest my hotel. I saw many drunken women as well as men in these places. Babies parked in perambulators or on the sidewalk near the saloon door, waiting for the drunken mother to stagger out when the saloon closed. Twenty social workers in South London visited 121 public houses between nine and eleven p. m. and found 239 baby carriages and 731 children apparently under ten years of age, waiting for their drinking mothers to come from the saloons. The whiskey and beer magnates are increasing their profits over the pre-war period while legitimate industry is in distress. The big brewers and distillers are getting titles as lords and baronets and other recognition similar to that accorded our American liquor lords before prohibition."

## BOOKS

The Tishbite is a book of 62 pages by Ephraim Noble Low, and published by the Stratford Company of Boston, selling for \$1.00. It is a dramatic recital of some of the incidents in the Life of Elijah, the product of Bible study assisted by a strong imagination, partly historical and partly fanciful. The author tries to tone down the miraculous element in the story, alters the Bible narrative in several particulars and sends Elijah to Heaven from Mt. Carmel immediately after the victory over the priests of Baal, because he thinks this makes a better climax. We still believe the Bible story just as it was written and believe it is a better story.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### The Natchez BYPU

We haven't heard from the Natchez BYPU is a long time but now we have a good report of some splendid work they are and have been doing. Under the leadership of Miss Reed their president the BYPU has been doing good work. During the first week of January it was the privilege and pleasure of the State Secretary to meet with these young people each evening in the study of the BYPU Manual. They were enthusiastic in their interest, and as a result of the weeks work are organizing on a better basis and so we look forward to enrolling them as one of our best BYPU's right soon. They have been handicapped for room to meet, but will soon be in their new church and then will be thoroughly equipped as far as a place to meet is concerned.

Our BYPU Department is giving this year two weeks to the teaching of BYPU Methods to the boys and girls in the two negro Baptist college of the state. The first week in January the State Secretary spent the week in Natchez and each morning and afternoon had classes at Natchez College. Thirty of these boys and girls took the work and passed satisfactory tests. Two BYPU's were organized and the prospects for splendid work are good. This week the State Secretary had class work in Jackson College where the same work is being done. It is a pleasure to feel that you are contributing something to this needed work. We are always glad when a BYPU writes that they have helped to organize a BYPU in the negro church of their town.

### Our BYPU Work at Clarke College

The BYPU Secretary has had the pleasure of visiting Clarke College and conducting a BYPU Training School. Two weeks ago was the week given to this work this year and never before has the interest seemed keener. Every boarding student with a large number of the town students took the work and hundred and forty three diploma's and seals were sent. Prof. Farr is in a large measure responsible for the splendid work the BYPU has been doing all year. He is a Mississippi College man and along with other things learned to know the value of BYPU work while in college and now that he is applying his knowledge of English he is also applying his knowledge of BYPU. Every member of the Faculty however is heartily in favor of the BYPU work and do all they can to aid it. It was a joy to be there and to work with such a fine set of teachers and student body body. Clark College in our estimation is doing as fine work in its sphere as any college we have.

### The Proposed "Free" Library

We asked in a recent number of the Baptist Record if there were those interested in a Free Library worth fifty dollars for their BYPU to write asking for information. Several of our unions have written and this is just a second request. The purpose of the request is to find out just how much interest there is in such a proposition. If the interest proves sufficient we have a plan to offer. The plan will be outlined for publicity beginning at our State Convention. If your BYPU is interested write for information

The Mississippi Womans College will have their Annual BYPU Training School during the first week of February.

The Hattiesburg City BYPU will hold their annual City-BYPU Training School during the first week in February. The same faculty that is to be in the school at Woman College will be the faculty in the City Training School.

We are glad to welcome to the field of BYPU Director's Mr. Alvin Doty who has just accepted the place vacated by Mr. Jack Keith at First Church Jackson. Mr. Doty with his happy smile will win his way into the hearts of these first church young people and we expect the work to continue in its usual good way.

All it takes to become a BYPU Enthusiast is to accept the plan that Jesus has outlined for the bringing in of His kingdom. His plan is for his people to be the medium of carrying His gospel, and to be a good messenger especially of so important a message we need to be trained in the art.

### Jackson BYPU

It is planned, beginning with Tuesday noon, to have luncheon for different groups of B. Y. P. U. members in order to get better acquainted and to better promote different phases of our work.

On Wednesday at noon the City Leader's Conference of Jackson will be in charge of the banquet for Jr. Int. Leaders. All leaders are requested to be present at the Convention and attend this meeting.

Wednesday evening at six o'clock B. Y. P. U. Directors, Associational and District Officers will come together for a luncheon. In this meeting plans will be discussed for an Associational Campaign this summer.

Thursday at noon all B. Y. P. U. Presidents will meet for another luncheon. In all of these meetings short inspiring talks will be made.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

## Reads Like A Romance

### Pioneering in the Southwest

By A. J. Holt

The life story of a man who has spent fifty-five years in the Baptist ministry, and who is still vigorous and active. He was the first missionary to the Seminole Indians and also to the Wild Indians. His son and daughter were the first white children born in the territory which is now Oklahoma. The narrative of his struggles for an education, of his experiences as a Confederate soldier, of the hardships of himself and family among the Indians, of the incidents of the varied meetings and campaigns in which he participated is told in simple and forceful style. The book contains a thrill for every class of reader.

Some of the Contents: Early Childhood; Youth; The Trials of War; Struggles for an Education; Early Religious Experiences; Beginning to be a Preacher; A Country Pastor; Remarkable Instances in Revival Meetings; My First Sight of a Great Convention; Greenville Seminary Days; Marital Matters; Agent for the S. B. T. S.; A Missionary to the Seminole Indians; A Secretary of Missions in Tennessee; Back to Texas, etc.

PRICE \$1.50, POSTPAID

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS  
NASHVILLE TENNESSEE



The program for the Sunday School and BYPU Convention meeting March, 18-20 at Jackson has gone to press and will be mailed to each BYPU within the next week or two. Watch out for it, and if your BYPU does not receive one it will be because we either haven't a record of your BYPU or we have the wrong person on our mailing list.

### A Word From Our Junior Intermediate Leader

We are approaching the time of the year for our great State S. S. and BYPU Convention. Let us make it the best yet.

Our Junior and Intermediate Leaders of the state will be glad to know that Mrs. Frank H. Leavell of Memphis, Tenn., will lead the Conferences for Junior Intermediate Leaders each morning of the convention. Mrs. Leavell's specialty is Junior and Intermediate BYPU work. Our leaders will be greatly benefited by attending these conferences.

We are planning a Junior-Intermediate BYPU poster display at the convention. Any poster that has been used and found helpful in promoting new interest and better work in your union will certainly be helpful to others. Mrs. D. C. Lea, of Hattiesburg, is our Poster Chairman

and will be in charge of the display room at the convention. Write her that you are coming to Jackson and bring posters.

Winona has at last secured a real "Boston." We welcome him from Oklahoma to the greatest State in the Union where the most beautiful fellowship exists among the ministry of our denomination of any state anywhere to be found, and when he once gets acquainted we do not fear his ever leaving us. Winona is a good town and a fine church and we are satisfied from reports already heard from the field that Brother Boston is God's man sent to this field of work for this time.

We are much in sympathy with Bro. N. W. Langham of near Union in the death of his good wife who departed this life a few days ago. Bro. Langham is father of Eld. R. W. Langham of Mobile and Eld. J. W. Langham of Texas. May the Lord comfort them.

Rev. G. H. Suttle has been called by Neshoba and Burnside churches, Neshoba County, and other churches are negotiating with him. It is the purpose to locate him at Philadelphia and preach in the surrounding territory. He is a splendid preacher.



### A GREAT DAY IN THE SENATOBIA BAPTIST CHURCH

The members and friends of the First Baptist church of Senatobia, in the early Autumn of 1922, erected one of the prettiest and most convenient Pastoriums in the State of Mississippi. The entire cost of the building was about \$9,000.00. They paid the whole cost of the home, except \$1,500.00, at the time of the construction. On last Sunday the Spirit of the Lord was in the service and the members and friends contributed about \$1,700.00 to cover this indebtedness.

On Monday morning this note was paid and the church stands free of any and all indebtedness. The note will be burned next Sunday morning in the presence of the congregation. The service of the church Sunday morning was one of the greatest in the history of the church. The spirit of the meeting was most wonderful. The building of this fine Pastorium by the Baptist church of this city is a most wonderful achievement. The home and the lot together are valued at \$10,000.00.

The presence of the Lord and the hearty co-operation of the members have enabled the members to do great things during the past few months. The pastor wishes to thank the members for their splendid co-operation in the work of the Lord and also for their many very kind attentions to himself and family.

B. P. ROBERTSON,

### NEWS NOTES FROM LAWRENCE By B. E. Phillips, New Hebron

The work at Monticello, Arn, Providence and Dinkman-Camp under the leadership of pastor C. E. Bass begins the new year with bright prospects. The State Board did a service for our whole association when they assisted Monticello in beginning this field of work.

Good reports come from the work at Shiloh. Pastor W. P. Sandifer has the art of getting his people to work.

The writer was made sad when he met his appointment at Hathorn the second Sunday when he learned of the serious condition of Mrs. John Dale's health. Brother Dale has been a deacon of this church for years and sister Dale has been true to the Lord's work. It is doubtful that she will ever be able to worship with us at church again.

Brother W. C. Black of Shivers has the second Sunday open for work. He is a good man and a gospel preacher. Any pastorless church in reach of him will do well to secure him for pastor.

The pastors of our Association and Jefferson Davis County Association have a Bible study at Silver Creek every Tuesday after the second Sunday. This is very helpful to both preachers and churches. We will study the books of John at our next meeting.

Brother Rank Dale's wife and oldest child have had a breakdown

in health and must go to the hospital for several months treatment. Our sympathy and prayers are for each of the family. They are faithful members of Hathorn Church.

Brother C. H. Mize has one or more open Sundays for this year. He is a good preacher and should be kept busy in the work. His address is Silver Creek, Miss.

The church at New Hebron begins the new year with the budget plan in operation and working well. Brother L. E. Lightsey came to us the first of the year and greatly increased the subscription to the Baptist Record.

Mrs. Dolz Dale, of Silver Creek, has been confined to her bed for

ten months. She is a devoted christian and loves the Lord's work. Will you join her in prayer that she may fully regain her health?

It is the writer's privilege to have one hundred and ten boys and girls in B. Y. P. U. work where he is preaching. They are a great people to work with.

Our sympathy and prayer are for Mrs. Pet Turnage of this place who recently lost her little boy. Her husband after a year's suffering died during the fall. She has undergone much sorrow in recent months.

Brother W. P. Benson of this place departed this life December, 23rd. He was 70 years of age almost half a century he was a member of the church. We have lost a good man.

### PURE BRED POULTRY

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## Soggy Biscuits and Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

**Packed in tin—keeps the strength in**



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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Resolutions Adopted by the  
Anti-Saloon League of America,

January 12-16, 1924

1. We reaffirm our faith in constitutional government. The Eighteenth Amendment was adopted by a larger majority than any other part of the Constitution. It received the required two-thirds majority of each branch of Congress and was ratified in the Legislatures of 46 states by a majority of 5094 to 1,272. An amendment adopted by such a majority must not be repealed.

2. Any proposal which seeks to render the Eighteenth Amendment inoperative by repealing the legislation of either Congress or of the states necessary to make it effective is an insidious attack upon the Constitution, the bulwark of our liberty. We pledge anew our allegiance to the Constitution of the United States and redeclare our unswerving purpose to defend it against all enemies.

3. The issue before the American people is not prohibition but whether the greatest democratic Republic in the history of the world can enforce its own organic law. As the Chief Executive of the nation has well said, "A government which does not enforce its laws is unworthy of the name of government, and cannot expect to hold either the support of its own citizens, or the respect of the informed opinion of the world." The foes of the Eighteenth Amendment to the Constitution should have the courage to come out in the open and ask for its repeal or have the manhood to obey it and cease fighting the necessary legislation to enforce it.

4. We are unalterably opposed to any change in the Volstead Act designed to increase the alcoholic content of permitted beverages. The definition of intoxicating liquors which is found in the Volstead Act was accepted by Congress because it was the standard adopted as the result of experience in 33 states which had prohibition before the Eighteenth Amendment went into effect. For the Federal Government to increase the alcoholic content of permitted beverages would disregard the experience of the states and multiply their difficulties in law enforcement.

5. The proposal to create a scientific commission to determine the quantity of alcohol which renders a beverage intoxicating is wholly impracticable. No two individuals are affected alike by alcoholic liquors. This scheme was originated by the brewers and can serve no good purpose in determining what legislation is necessary to enforce prohibition. It is in effect a covert attack upon the Eighteenth Amendment.

6. We pledge our support to all legislative, judicial, executive and prosecuting officers of the government who, true to their oaths of office, are endeavoring to uphold and enforce the Constitution of the

United States. We especially commend the Congress of the United States for its loyalty to the Constitution in the enactment of the National Prohibition Act and for its refusal to repeal or weaken this essential enforcement law at the demand of those who would nullify the Constitution.

7. In the coming Presidential and Congressional campaign we will vigorously oppose any candidate who does not stand squarely for the enforcement of the Eighteenth Amendment and the legislation to make it effective, and who does not stand squarely against any modification of the Volstead Act that would weaken prohibition enforcement.

8. We commend President Calvin Coolidge for calling the conference of governors held in Washington in October, 1923, to enlist their co-operation in the enforcement of the Eighteenth Amendment and commend the governors for their prompt response. We pledge our support of the program proposed by the President and approved by the conference. The result of the governors' conferences thus far held have fully vindicated the wisdom and practicability of the plan.

9. The purchaser of illicit liquor is legally as culpable as the seller. We earnestly recommend the prosecution of purchaser as well as the seller of illicit liquor, and that both be prosecuted for violation of the conspiracy law.

10. We urge the imposition of prison penalties upon violators of the prohibition law as the most effective means for preventing a repetition of the offense. We deprecate the leniency which is too often shown violators of the law by judges who impose inadequate fines which have the effect of license fees.

11. The Eighteenth Amendment contemplates concurrent enforcement by the state and Federal governments. No state by refusing to enact an enforcement code can legalize the sale of liquors, neither can it enjoy the full benefits of the Eighteenth Amendment. It suffers the ills of lawlessness with no compensating benefits. A state which repeals its enforcement code or fails to enact one flouts the Constitution and puts a premium upon lawlessness within its own bounds. We confidently believe that the devotion of patriotic Americans to their institutions and their sole regard for a constitutional obligation will bring such states to a realization of their obligation to adopt enforcement laws.

12. The immunity extended to the persons and liquor stocks of the representatives of foreign countries is a diplomatic privilege. Whenever this privilege is abused by a given representative it constitutes an affront to the people of the United States. This renders such representative person a non grata and his

recall should be requested of his nation.

13. We express our appreciation of the consistent and faithful services of the Justice Department in the enforcement of prohibition; and of the Federal prohibition commissioner, Major Roy A. Haynes, and all of his subordinates who are faithful to their duty; and of all Federal, state and municipal officers who have protected our lives and homes against the ravages of the lawless liquor traffic. Particularly do we feel grateful to the brave and loyal men on active field duty who braved danger and suffered persecution to uphold the majesty of the law. A number of them have made the supreme sacrifice, others have incurred injuries for life. To them and their dependents we extend gratitude and sympathy. The government should provide an adequate pension for the dependents of the men who died in defense of the Constitution.

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## SUNDAY SCHOOL LESSON

### FEBRUARY 10th

By R. A. Venable

The Failure at Kadesh Barnea  
Scriptural Text: Numbers 14:1-10.

Collateral Reading, Numbers 13:17-14; 45 Deut. 1:26-40.

The Israelites spent something over a year at Horeb or Sinai. There Moses organized the people into a nation and received that system of Laws, moral, religious, civil and ceremonial known as the Mosaic Legislation. These laws were specific, minute and elaborate. They covered the whole area of Israel's life. They have been controlling in the formulation of all the legal systems of the Western nations. A distinguished judge of one of our highest courts remarked to the writer that he did not know of a single principle in civilized jurisprudence which cannot be found in the Mosaic system. The year's delay at Kadesh was one incessant activity. The organization of a horde of former slaves, ignorant and helpless was an undertaking requiring wisdom and courage of the highest order. The appointment of all the agencies and instrumentalities for the administration of the affairs of the nation was a stupendous undertaking. To adjust all of the machinery of government to the existing conditions as well as those of the future, required familiarity with the principles of law and statesmanship unsurpassed by any member of the race. The construction of the tabernacle and all of its appointments of service were of sufficient magnitude to tax the mind and strength of the most gifted of men. That year at Horeb was crowned with achievements affecting not only the future history of Israel but also that of the nations of the earth. The superlative greatness of the accomplishment is an outstanding argument for the presence and power of Jehovah, inspiring, endowing and directing his chosen leader in unfolding his plan and purposes of redemption. Then finally the time of departure arrives, and Israel marches forth, emerging again at Kadesh Barnea, just across from the southern border of the promised land. (1) Kadesh Barnea is the place of pause in the march of Israel. At the request of the people Moses sent twelve men to search out the land and bring them word again. (Deut. 1:22.) They awaited the return of these twelve spies. On their return the spies were divided in the report which they made. Ten of them said the country is good and in every way inviting but full of walled cities and teeming with men, big and brave, and the giants were there, compared to whom the spies were as grasshoppers in their sight. To take the land of such a people was impossible. Two of the twelve spies, Caleb and Joshua, granting all the difficulties mentioned by the ten, said "Let us go up at once and possess, for we are well able to overcome it." (Num. 13:30-33.) The people listened to the report of the ten. It is not always safe to listen to the majority. Some of the saddest and most

disastrous results have come from that source. The judgment of one brave, intelligent, God fearing man of conviction and hopeful outlook is more to be trusted and acted upon than a thousand grouchy, hopeless, cowardly, ease loving, non-progressive men. Such cork heads always seek to arrest all progress and erase from the vision of men every ideal which beckons on to higher and better things. This spying enterprise took its rise in the mind and heart of the people and was a bid for trouble and disaster. (2) Kadesh becomes the place of frantic grief, "And all people lifted up their voices and cried and the people wept that night, and all of the children of Israel murmured against Moses and against Aaron, the whole congregation said unto them, would we had died in the land of Egypt or would he had died in this wilderness." (Ver. 1-2.) A most striking illustration of misplaced emphasis. They threw the emphasis upon the difficulties in the way of their conquest of Canaan, rather than upon the promises of Jehovah to give this land to Abraham and his seed for an everlasting possession. They looked in the wrong direction. They looked at the peril, the hardships and inevitable defeat which awaited an invasion of the land of Canaan, and conquering it for themselves. They shut their eyes to the blessings which marked the deliverance from Egypt in the overthrow of Pharaoh crossing, dry shod over the Red sea. This whole scene had faded from their minds, the trembling mountain, the roaring thunder and flashing lightening, and Jehovah speaking out of the flaming fire—all these disappeared behind the black cloud of difficulties which now overshadowed them. Fear over what might be displaced the joy and gratitude which ought to have been. How often God's people, individuals, churches and preachers pause in sight of great blessings and achievements because of some difficulties in the way, or the discouraging words of friends or foes, at the discount of the signal blessings of God which have brought them to what they are and where—just in fingers touch of what they could with perseverance grasp with their hands.

(3) Kadesh Barnea is a place of revolt against Jehovah's appointed leadership and a repudiation of Jehovah himself. "Wherefore doth Jehovah bring us into this land to fall by the sword? Our wives and our little ones will be a prey, were it not better for us to return unto Egypt, and they said one to another, let us make a captain and let us return into Egypt." (Ver. 3-4) The murmuring of the people against Moses and Aaron are but the first expressions of open revolt. The faint flashes of the lightening and the dull roar of thunder clouds soon to break into a furious storm of open revolt and sweep Jehovah and his appointed agencies from the field. God's plan is to make known his will and the consummation of his purposes through a chosen and qualified leadership, to which his people all are to be responsive. All the great modern movements have begun in the heart and life of one or

more leaders in the kingdom. Men who have caught a vision pointing onward and upward to higher levels of duty, privilege and achievement, to which they have called his people. To revolt against this leadership is to repudiate the divine order. It is to repudiate God himself and tear his program to shreds. An open assault upon God's chosen leadership goes hand in hand with an assault either avowed or expressed upon God himself. To turn from God's men and from his program is to install another leadership and project another program which leads back to the old conditions. The end of such a course is a complete overthrow and passing out, and down to oblivion. There is but one will to be done and that is God's will. One task to be done; that is the Godassigned task; one goal to be reached, and that is God's disclosed goal; one source of strength to rely upon and that is God himself. (4) Kadesh is the place of utter dismay and entreaty on the part of Israel's leaders, "And Moses and Aaron fell on their faces, before all the assembly of the congregation of the children of Israel. And Joshua, the son of Nun, and Caleb, the son of Jephunneh who were of them that spied out the land rent their clothes. And they spake unto all the congregation of the children

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of Israel. The land which we passed through to spy it out is an exceeding good land. If Jehovah delight in us, then he will bring us into the land and give it unto us; a land which floweth with milk and honey. and rebel not against Jehovah neither fear ye the people of the land, for they are bread for us, their defense is removed forever from over them. And Jehovah is with us; fear them not." (ver. 5-9) What a feeling of dismay, of disappointment and sorrow filled the heart of Moses and Aaron when they saw the people turn away from Jehovah who had led them by his mighty hand and outstretched arm. How pungent must have been their grief to see a people whom they had loved better than their own life turn away from them and from the promises made to the fathers!

Recovering from their paroxysm of grief, Moses and Caleb alike interceded, Caleb with the people, and Moses with Jehovah, in behalf of the people. The intercession of Moses lies beyond the limits of our lesson but should be read as found in the remainder of the chapter. Caleb spoke out of his own observation as one who went out to spy out the land. Caleb's entreaty is one of manliness, courage and faith in God. (1) it was an exceedingly good land; one which flows with milk and honey. (2) The people of the land need not be feared for their defense is removed from over them. (3) A land which Jehovah will give them if they rebel not against him, and delight in his service and trust his promises. (4) That in their march into the land Jehovah will be with them and there can be no ground for fear. Reasons enough to disarm a thoughtful people of all doubt and stimulate them to heroic action. But also Israel sinned away her day of grace. The people had drifted too far down the rapids ever to recover. They had sown to the winds and they could only abide the reaping of the whirlwind. The only response to this entreaty offered by the congregation of Israel was the command to stone them. "And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel." (ver 10) God may delay his coming." These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself but I will reprove thee and set them in order before thine eyes." (Ps. 51:21 "I will also laugh at your calamity and mock when your fear cometh." (Prov. 1:26) The appearance of Jehovah upon the scene at Kadesh was an expression of his anger, in wrath, in spite of all the entreaties, he declared that generation of men and women should never enter the land of Canaan, but their carcasses lie in the wilderness. Their effort to reverse their destiny was too late. The clock of doom had struck. So Kadesh is a place of irrevocable loss. Mr. Parnell the great Irish leader said, "There is a good horse that comes to every man's gates, saddled and bridled, he stands for a short time; if you will mount that horse you will ride through life, if not, he goes away and leaves you to walk the whole journey through." Israel

did not mount the horse, but walked and floundered through life to their graves. They missed the land of promise, they missed all. Lost opportunities never return. The water that is passed will never turn the mill. Many poor foot sore travelers trudge along life's way to think only of "what might have been."

## East Mississippi Department

By R. L. Breland.

### Coffeeville

On the third Sunday in January, 1924, the writer was with the Coffeeville Baptist Church in his first service as pastor. It was almost zero weather, but good congregations were present at both services. The outlook is fair for a splendid work at this place. Coffeeville is a town of some 800 people, many of whom are colored. The Baptist Church has about 100 members. These seem to have a mind to work.

Committees were appointed to begin the building of a new house of worship at once. The old house is too small and with no Sunday School equipment. A modern building is to be constructed.

It was agreed to make a supreme effort to pay all balance due by the church to the 75 Million pledges this year. Less than this could not be expected of this people.

The pastor's home is to be given a general overhauling. The retiring pastor, Elder B. A. Cook, is not definitely located at this writing, but Sardis is in communication with him. He is spoken of as a good preacher.

This church has had some great pastors in past years. Among those mentioned are Bacon, Hamilton, Cook, Farish, Machaffy, Derrick and others. So the present pastor is in good company following such worthy predecessors.

Some of the salt of the earth live up this way. Our beloved Mission Secretary, Dr. Gunter, found his help meet near this town in the home of Brother Henry Pate. Just to look around it seems as if there is more good material here who would make good helpmeets for preachers and others.

The writer starts his work here with courage and hope of a successful pastorate. He asks the prayers of all the praying people that the will of the Lord may be done.

### Notes and Comments

We regret that Pastor E. J. Hill, now with Merton Avenue Baptist Church, Memphis, was in the hospital for some days, but glad he was able to be back at home when last heard from.

It is reported that there are seventeen Baptist Churches in Yalobusha County, some of which have no pastors; that there are three resident pastors—Pastor Lott of Oakland and the writer at Coffeeville. Elder Morgan of Grenada serves four churches in the county.

Elder Jos. Jacobs, who is now at Crystal Springs, would accept pastoral work. He is a graduate of Mississippi College and Southwest-

ern Seminary. He is a splendid pastor. Any church or group of churches in need of a pastor will do well to confer with him.

Well, we have a new governor. Without remarks about, or reflections upon the retiring governor, it is hoped that Governor Whitfield will forget factionalism, serve his state with a purpose solely to do that which is to the best interest of all the people. Don't forget to pray for our officers and stand by them in every right effort.

The last lap of the 75 Million Campaign is upon us. We Baptists must come to the end with our quota met or we will feel ashamed. Every Baptist, whether pledged or unpledged, should do his or her best to bring the Campaign to a successful conclusion.

Bro. W. L. Grafton is in Clarke College this session. He is pastor at Daleville, Lauderdale County, and Unity, Winston County.

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## SUNDAY SCHOOL LESSON

FEBRUARY 17, 1924

By R. A. Venable

Lesson Text: Joshua 1:1-9; 23:1-3.

Golden Text: "Not one thing hath failed of all the good things which Jehovah your God spake concerning you." Josh. 23:14.

Subject: Joshua and the conquest of Canaan.

Thirty-six eventful years have passed since the incidents of our last lesson. These were tragic years in the life of Moses and the people of Israel. All the people of that generation who had reached their majority, save Caleb and Joshua, passed away in the wanderings in the wilderness. Those who refused to go in and conquer the land proved themselves unworthy and incapable of entering into the chosen possession. The scenes of our present lesson transpired east of the Jordan, opposite the city of Jericho, lying west of the river. Here Moses had led them, here he delivered his farewell address, recorded in the Book of Deuteronomy. In this land of Moab, Moses was called from the scenes of his labors. His departure is pathetic and shrouded in mystery. The circumstances of his death upon Pisgah's Heights are not related; he died and God buried him and the site of his grave he kept as his own secret. Never permitted to enter the land of Canaan until, not with Israel, but with Elijah, he stood on the mount of transfiguration and talked with Jesus about his departure. That was a compensation for his failure to enter the land with the people he led and loved so well, through so many years. The passing of Moses made no break in Jehovah's purpose to install the people of Israel in the promised land. God removes his workmen from the scenes of their labors, but carries on his work. God chooses men as well as measures. He calls me and women to service and knows when their task is done. They are thought of and spoken of in terms of service. "Now it came to pass after the death of Moses, the servant of Jehovah, that Jehovah spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead." "Moses the servant of Jehovah, my servant." (1) The value of any life is determined by the service rendered. Neither wealth, culture, reputation, social standing nor position can displace this standard of value. Every life ought to be an asset in the uplifting forces of the world, to lead the mass of men to higher levels of thought, feeling and purpose. God calls men and women to untiring and unremitting service. The fields of service are as numerous as the things of humanity. There is no room for idlers in the family, in the church or in the state. Service comes at the cost of personal sacrifice, sacrifice of personal gain, personal comfort, ease, convenience and pleasure. Service calls for the best there is in us. (2) God calls men to higher service who have wrought

well in the humbler forms of service to which they have been called. "He spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant, is dead; now therefore arise, go over this Jordan thou and all this people, into the land which I did give them even unto the children of Israel." (Ver. 2.) Joshua had been attendant upon Moses in legislative work, his right hand man; he had defeated the Amalekites who came out against Israel, as one of twelve spies sent out from Kadesh Barney he came back with a courageous report. He had charge of the tent of meeting as Israel left Horeb. Besides he believed in Jehovah, believed in undertaking to do the seemingly impossible if God commanded it. He was dependable, he had served well in every task he was called upon to perform. All service ranks the same with God. The humble, the obscure, unobserved service tests and trains for the larger and more commanding positions of influence and usefulness. When God needs a man for a great service, he takes one who has done something; a man of faith and courage. (3) God calls men to service and outlines the task to which he calls them. He said to Joshua: "Now therefore arise, go over this Jordan, thou and all these people unto the land which I give unto them, even unto the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses from the wilderness of Lebanon even unto the great river, the river of Euphrates all the land of the Hittites and unto the great sea, toward the going down of the sun, shall be your border." (Ver. 2-4.) The outline of the area of the country so extensive, brought home to the heart of Joshua the stupendous task to which he had been called. It was not a virgin land unoccupied, but a land upon which civilization had grown up, kingdoms established and occupied by a war-like and aggressive people; the home of tribal kings, confederated to resist the invasion of any foe. The mention of the Hittites in this survey was calculated to impress Joshua with the enormity of the bloody undertaking to which he had been chosen. To rescue from the hands of the alien and war-like people the land which God had given his people, required a degree of faith, courage and military skill of the highest order. God knew his man and had raised up and trained one whose spirit could not be broken by the mere sight of the magnitude of conquering the enemies and vesting the people with rightful possession of the land of promise. The measure of our abilities is a measure of our work in character and content. This ability must follow the outlines of God's program. He knows the servants' ability and makes no mistake in the allotment of our duty. He never overestimates his servants' capacity, nor the possibilities of achievement. (4) God determines the condition of success in the work to which he calls his servants. These conditions are outstanding in the following verses: "There shall not any man be able

to stand before thee all the days of thy life: as I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." (1) Faith in and reliance upon the assured presence and power of God, "Without me ye can do nothing". All work for God must fail without the wisdom and strength of God. The task is an impossible one, in a world blinded, perverted and corrupted by sin. God would have Joshua to know the inevitable failure in the conquest of Canaan, if undertaken in his own strength. It is not enough to believe the work is God's, but a confidence in his personal presence and a reliance upon the power which that presence imparts. A complete surrender of self to God's will and way, is the organ through which his will is effected and the work accomplished. No preacher ought to go into the pulpit to talk for God unless God's presence is a conscious reality in his own heart, quickening every element of his being. The Sunday School teacher's heart must be pulsing under the mighty movement of the spirit of God, if anything worth while is accomplished. If you failed as preacher and teacher, pause at once and pray God to work in you and through you. (2) Another condition insisted upon is courage. A quality of mind which enables men to encounter danger and difficulties with firmness and without fear. It is not born in a reckless disregard of danger, but a consciousness of impending danger, and such an estimate of duty as to press forward bravely at any and all cost. It is that element in character which arises above circumstances, even life itself, at the call of duty. Moral courage is an excellency which can be cultivated, is universally admired, in constant demand and indispensable to the highest achievement. God emphasizes importance of this virtue in Joshua's conquest of Canaan. "Be strong and of good courage." (Ver. 6.) "Only be strong and ever courageous." (Ver. 7.) "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed, thy God is with thee whithersoever thou goest." (Ver. 9.) God knew the formidable foes Joshua would have to meet. To be invincible in subduing the war-like nations in this campaign required the courage of a hero. God finds little use for the craven coward. To stand out and up against the fierce and restless tide of worldliness in our own time requires dauntless courage. Gilded sin, socialized corruption in high places, demand courage. The timid, dithering, compromising spirit can meet with nothing else but humiliating defeat, for God's curse is upon it. (3) One other condition to the success of Joshua's conquest was his scrupulous adherence to the requirements of the Book of the Law written by Moses at the command of God. In directing the affairs of Israel, this book was both the authority and the rule of practice. The presence of God with his servants in that long and arduous campaign did not take the place of the sacred volume penned by Moses upon the authority of Jehovah. In the ad-

## IN MEMORIAM

W. P. Benson

W. P. Benson, of New Hebron, departed this life after an illness of five weeks, December 21, 1923. He was 73 years of age and spent all his life in this community. He was a hard working man and provided well for his family. At the age of 23 he was married to Miss Martha Ross. They celebrated their golden wedding October 14th last. Eleven children were born to this union, all are still living and are among the leading people of the community. Early in life he trusted Jesus as his saviour and united with the Baptist church and remained a member till his death. In his going our community loses a regular attendant, the children lose a kind and loving father and the wife loses a faithful husband. Just before his departure to the home eternal he told the writer that he was ready to go. After services conducted by the writer his body was laid away in the family cemetery to await the resurrection.

—B. E. Phillips.

ministration of the affairs social, civil, ceremonial, religious and judicial, the sacred oracles, were decisive and final. An effective use and application of the mandates of this Book of Law required constant mediation day and night. The casual reading of the scriptures count for little. The very thought of the inspired must be searched out and seriously thought over and its contents wrought into the fiber of our being, and acted out in our life. What is preaching, but the reproduction of the divine thought in a given portion of God's word, enlarged upon and enforced with a view of bringing in the kingdom? Divine thought as expressed in his word must become personal and usable. Read God's word to learn exactly what he said and study how to appreciate this thought in helpful ways. Josh. 23:1-3. The scene now shifts and the years of strife and conflict are ended, "And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about and Joshua was old and well stricken in years." The years of conflict unto victory had under God brought rest to the people and old age and infirmity to Joshua. Giving all the praise to God for victory over all the enemies, he turns in earnest solicitude to the future of Israel. He calls the whole mass of leadership together and gives his parting instruction; conscious that his work is ended he impresses them with the fact that the conquest was won by Jehovah and warns them of the peril which might come to them from contact with the fragments of Canaanites which are still in the land, and how their safety may be assured. Read the whole chapter and learn the last thoughts of one of God's greatest servants.



## The Foreign Mission Board's Functions and Reliability

The Foreign Mission Board of the Southern Baptist Convention is the organization corporation which the Southern Baptist Convention has created and empowered to receive, hold and administer money and estates for Foreign Missions. Since this is true and the Convention expects the Foreign Mission Board to solicit gifts in money and estates for the work which the Board is appointed to study and conduct, it is fitting that certain facts should be given to the Baptist brotherhood and sisterhood, and that these facts should be kept in mind.

### A DOZEN IMPORTANT FACTS

**FACT ONE.** The Foreign Mission Board is seventy-nine years old, May 1845—May 1924.

**FACT TWO.** It has been located in the City of Richmond for the whole period of its existence.

**FACT THREE.** It is incorporated under the corporation laws of Virginia. This State has a Corporation Commission under which all financial corporations secure their charters and have their financial reliability certified.

**FACT FOUR.** This Board is a Ten Million Dollar Corporation under as secure a charter as Virginia can give any corporation.

**FACT FIVE.** In addition to its lawful charter which gives it the same guarantee that is given other financial concerns, this Board is backed by the religious conscience of more than three million white Baptists in the Southern States. If, as the banks say, moral security is better than collateral, this Board has good credit.

**FACT SIX.** During the existence of this Board thousands of banks and other financial corporations have failed throughout the South, but no one has ever lost a dollar by this Board, although it has been in operation seventy-nine years and has done kingdom business of millions of dollars in a large part of the world. Moreover, there is not, to our knowledge, an instance in the history of the Baptist denomination of a mission board of the regular organized work defaulting for so much as a penny or becoming insolvent.

**FACT SEVEN.** The Board has a system of bookkeeping which stands approved by the highest authority in certified public accounting, and a man for Treasurer who has experience in banking methods, is a Baptist church member and Sunday School attendant, and is, besides, bonded by a responsible bonding company.

**FACT EIGHT.** The Treasurer's accounts are subject to the scrutiny of the Board which receives monthly reports from him, are audited by a certified accountant who is not a member of the Board, and the accounts of the Treasurer and Auditor are approved annually by the Southern Baptist Convention.

**FACT NINE.** The Foreign Mission Board is composed of men (and now two women) who have been carefully selected because of their Christian character, their representative standing among Southern Baptists, and their intelligent and devoted interest in Foreign Missions.

**FACT TEN.** The Board is composed of some of the leading Baptist pastors of the South, some of the best business and professional talent of Richmond and the South, including banking and investment talent of the highest order.

**FACT ELEVEN.** These Board members love and live to serve the Baptist denomination and Foreign Missions, to safeguard foreign mission investments and to promote foreign mission interests; and not one of these board members has ever been offered or accepted a dollar for his or her services.

**FACT TWELVE.** The Board has educational institutions, hospitals, etc., with as great needs and as great fields for service as any such institutions at home; besides the evangelistic and other phases of the great work. Southern Baptists have made the Foreign Mission Board responsible for their very largest task and should now give the Board some of their largest gifts.

### THE BOARD'S APPEAL TO THE DENOMINATION

The Board solicits financial support for Foreign Missions in three forms as follows:

- (1) In cash gifts to Foreign Missions.
- (2) In estates and bequests. Bequests can be made to the Board for Foreign Missions as such; or to the Board for one of its Colleges, Seminaries, or Publishing House, or the will may convey the bequest to the Board as a Memorial Endowment of the Board for all its work or for Evangelism, or one of its institutions.
- (3) Investment in Annuity Bonds. The Board issues Annuity Bonds at a good rate of interest for money upon which donors must have interest while they live, but which they would have serve Foreign Missions after they are dead. Money put into an Annuity Bond is without expense of commissions or other legal fees and interest is paid semi-annually.

NOTE:— THE LEGAL TITLE OF THE BOARD IS:

### Foreign Mission Board of the Southern Baptist Convention

Correspondence is invited from those who are interested in any of these forms of investment, by J. F. Love, Corresponding Secretary, Box 1595, Richmond, Virginia.



## FROM AN EVANGELIST

Just a line of appreciation from one of your Mississippi girls whom you buried with Christ in Baptism at Clinton, Miss., after one of Bro. Martin's (T.T.) meetings some years ago.

I have just enjoyed your editorial in the Jan. 24, 1924, on "Puffectly Lovely." In our evangelistic work we find it so true that so many want peace at the expense of sacrificing the full Gospel, but thank God all of our pastors are not that way. For some of them still want my husband to hold meetings for them. Of course you know how he stands. He doesn't fight but just preaches the truth as he sees it in God word.

I sometimes wish I might be privileged to work some in my home state but seems that our calls are elsewhere, so I am thankful to work in any place for my Master.

We both want to say a word of appreciation for the new pastor, V. E. Boston, who has just gone to the state at Winona, also his splendid wife. They will surely do to tie to. We were in school with and were daily with them and want you people to make them feel at home in dear old Miss. They are true and loyal to God words. and we feel that they will make a splendid addition to the working force of the state. They are both Tennesseans.

We enjoy our work with our South Western Seminary and you will rejoice that the student body improves all the time.

With love and good wishes to all  
Yours in the work,  
Florence Robbins Hickerson.

#### RESOLUTIONS ADOPTED BY THE NESHOPA BAPTIST CHURCH, JANUARY 27TH, 1924

In view of the very efficient and faithful service of our beloved pastor, Brother R. L. Breland, during the past several years, and because of his untiring efforts in the up-building of our church and Sunday School and other religious work in our community, be it resolved,

That our church, Sunday School and community do hereby extend to Brother Breland our sincere appreciation for his faithful services with us, and be it further resolved that we follow him with our prayers into his new field of labor as we have not only found in him a strong Christian character, but a good man of true worth and ability, capable of doing great work for the Master.

#### WHY SHOULD DEACONS HAVE SECRET MEETINGS?

The Deacons of the First Baptist Church of Grenada, during our three years stay here, have had two secret meetings without even inviting their pastor or letting him know that they were going to have the meeting, and at both times they have transacted the same sort of business and played the same trick on their pastor. The meetings, however, were about eighteen months apart, the last one occurring the other day, and I think such secret meetings of deacons and such actions

and steps as they took should be given some publicity. Here's what they did:

At each of the meetings they discussed and unanimously decided that their pastor's salary should be raised \$50.00 a month. At this last meeting they were kind enough to date the raise from the first of January, 1924. The salary of the First Baptist Church of Grenada now stands along with the largest among the leading churches in Mississippi, of which we are unworthy and profoundly appreciative.

It is a real personal pleasure to state that God is greatly blessing our church the last few months. We have had the heads of eight families to join, most of them by profession of faith. Every branch of the church work is growing, and especially is that matchless young superintendent, O. L. Kimbrough, Jr. With our Sunday School growing under such people as we now have in our church and the spirit they are manifesting and the good work they are accomplishing, the church could not do otherwise than grow.

May the Lord bless all our Churches all over the Land.

Yours for more work,  
W. E. Farr.  
Grenada, Miss.

## A WHOLE LOT OF NEWS

The churches in this part of the State are moving off fine and with considerable vim and spirit in the New year. Water Valley has called Dr. Lott, a former Mississippian who is a graduate of Mississippi College, and I understand from some of his members who visit our town quite frequently, that he has entered into the work in a really great way.

Sardis has secured Brother Cook of Coffeeville as her pastor. He moves on the field this week. I understand Brother Cook has done a most splendid work at Coffeeville and we bespeak for him things in his new field of endeavor, for Bro. Cook is a hustler from every point of view.

About two years ago I started to preaching at Holcomb the fourth Sunday afternoon in each month and during this time the Lord has added to the church about 60 new members, and last Friday we finished a new church building which would be a credit to a town two or three times the size of Holcomb. Holcomb is a splendid little town and there are some noble folks. Our Sunday School has grown and you can see from the above statement that the church has grown and our new \$5,000 church building, with an indebtedness of less than \$400.00, has quite naturally put our Baptist folks in the fore-ranks of this splendid little town. They are happy and so are we.

Here's hoping that 1924 will be the greatest year the Baptists of Mississippi have ever known or experienced. Why should it not be?

Your brother in the work,  
W. E. Farr.

## B. Y. P. U. QUIZ LEADERS AND WORKERS

By A. C. Kruer.

One of the greatest present needs is Bible study—intelligent, profitable Bible study. This thought should be clear in the minds of B. Y. P. U. workers, especially of quiz leaders. The daily Bible readers' course tends to meet this need, the weekly quiz to further supply it. But we dare not deny that the quiz is the weakest part of our weekly program—too often a failure.

An effort should be made to increase the efficiency of quiz leaders. To this end, a survey of this field is being attempted to ascertain the achievements and needs, that, from this information there may come forth some helpful suggestions for quiz leaders, in the form of text book or treatise on the subject. Your co-operation is earnestly solicited. If you are a quiz leader, an ex-quiz leader or are in a position to do so, please answer the following questions as fully, carefully, thoughtfully as you can, and, when you have done so, pass the questions on to someone else who you know can furnish such information. Let us do all we can to put this important activity on a sounder footing:

1. What do you consider to be the object, or objects, of the quiz?
2. What would you say, from your experience, are the qualifications of a good quiz leader?
3. How much time does your union give for the quiz? Is it enough?
4. How many in your union read the readings? How many take part in the quiz? (Give number and percentage of entire membership.)
5. Have you a definite method of conducting quiz? If so, what?
6. How much time do you spend in preparation? What do you do?
7. Are you satisfied with your method? Do you have difficulty?
8. Can you see that anything definite is being accomplished? What?
9. What seems to be the attitude of your union toward the quiz?
10. What, as you see it, are the needs in the field of quiz leading? Do you think that a text book or study course would benefit?
11. Do you like the present system of consecutive readings better than the former plan of skipping around? Why, or why not?
12. How many quiz leaders whom you have heard have you especially appreciated? Why did you like them?

If you can supply any further information or suggestions do so; pass the questions on to someone else and mail the answers to A. C. Kruer, Box 225, Seminary Hill, Texas. Please give name, address, church, B. Y. P. U. and office, if any in B. Y. P. U., or the standpoint from which you are answering the questions.

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